FIVE-MINUTE SERMON

TENTH SUNDAY AFTER PENTE-

CONFIDENCE IN PRAYER Then I cried to the Lord; He heard my voice im them that draw near against me: and He Who before all ages and remains forever humbled im: cast thy cares upon the Lord and He shall urish thee."

From these lines we gather that the prayer which the psalmist sent up to the Great White Throne must have been efficacious, for he sings that when he cried to the Lord the sound of that crying was heard and the enemies that drew near in battle against him were stricken down in defeat.

drew near in battle against him were stricken down in defeat.

Then, in a tone of triumph, he points out one of the attributes of the God Who has answered his prayer, saying of Him that He "is before all ages and re-

ains forever."

And finally he deduces the moral that

And finally he deduces the moral that we should cast our cares upon Him, since He is so mighty to sustain us.

That prayer is efficacious—in other words, that it obtains its effect—is evident to every one who has accepted revelation—for we know with that knowledge which comes by faith that the ear of the lord is even listening to eath even the

which comes by fatta that the ear of the Lord is ever listening to catch even the laintest whisper of prayer. But why does the psalmist speak of the eternity of God in connection with the eternity of God in connection with His power to answer prayer? We know enough of God's nature to realize in an imperfect manner that as He "is before all ages and remains forever," so His all-embracing knowledge must partake of the same quality of eternity. His mind, therefore, foresaw from the beginning and with infallible certainty all the prayers that would be offered up to Him. He saw, moreover, the connection and relation they would have with all other things of His making, and He planned His work accordingly. Consequently, in the scheme of creation prayer became an essential factor, a part and parcel of one great whole, and into its working entered all rational beings. Hence man's duty to pray to preserve Hence man's duty to pray to preserve the symmetry of creation, and hence also the right of the Creator to the prayer of

Prayer, therefore, has as much reason for existence and is as much a reality as anything we can see or touch.

This must be the meaning the paalmist would have us put upon his words: that God foresaw both his danger and his prayer, and determined the result. With this interpretation, the assertion of modern rationalism, which not only deplay a prayer but accounts it.

nies all efficacy to prayer but scouts it as an absurdity, becomes a profound lie; for instead of the natural universe being put out of joint by the fulfilment of prayer, it is, on the contrary, clothed with infinite peace and "bound by gold chains around the feet of God."

with infinite peace and bound by gowen chains around the feet of God."

Revelation—the promises of God—is the only means we have to prove that prayer is really heard; but where is the proof that God would have to stop the machinery of the world to make prayers availing, as rationalists claim?

The stability of nature, on which they rely, is the uniform working of cause and effect, provided no higher power interferes; the sacredness of nature, so dear apparently to them, is in itself obedience to the Creator, in subserving moral as well as physical ends—both mere expressions, both the creation of Him "Who is before all ages and remains forever."

Why, the mother who bends over the to kiss her fever-stricken child knows this! She knows that the God Who struck down David's foes has also ower to cure her son.

Thus the element of prayer, instead of being a disturbance to the prearranged order of things, becomes at once a proof of its complex beauty, and the God Who is moulding the tear on that mother's beauty the same God. nes at once the same God Who can stop the sun in its course and take the stars from the heavens.

take the stars from the heavens.
Since, then, prayer is part of God's design, there falls upon every man the obligation to pray. Such also is the psalmist's conclusion, for he says:
"Cast thy cares upon the Lord and He shall nourish thee," and this asking for God's nourishment or protection is nothing but an act of prayer.

ing but an act of prayer.

Yes! iet us by prayer cast our cares upon the Lord, "for more things are wrought by prayer than this world dreams of." Let us learn from the words of the psalmist to pray that God may not only avert spiritual but even physical enemies from us. This, we have seen, is God's will, and the eternal fitness of the things in His creation is crying out for it, and the cry must be heard. It is God's will.

TEMPERANCE

HOW ALCOHOL DELUDES THE WORKER

WORKER

"Industrial Alcoholism" is the name given by experts to that form of alcoholism whose ravages are felt chiefly among working men and working women. Those affected by it begin by taking the alcohol in so-called moderate doses to enable them to do their work, muscular or mental, better. This soon leads to increasing doses and tends always to chronic alcoholism with its accompanying mental deterioration.

always to chronic alcoholism with its accompanying mental deterioration.

"There is no doubt," says Dr. Lambert of Cornell University, "that in the physiologic action of alcohol moderate doses do permit the motor activity to take place with greater ease and rapidity. With it, however, there goes a false mental sense of great improvement in work done and of greater accuracy in the acts performed. This last factor, this mental experience that one is working better and easier, and that one's work is of higher grade is the treacherous stumbling block over which this type of alcoholic falls. The moderate dose soon has to be repeated, which this type of alcoholic falls. The moderate dose soon has to be repeated, with a result of a diminishing power to excite the flagging activities, with less work done and that of a poorer quality. But you can not persuade the ordinary mind, when relieved of the sense of weariness and deluded with the sense of doing better, that it is deceived, for the greater the dose of alcohol taken, the firmer is the conviction of the excellence of the result, and the accomthe firmer is the conviction of the ex-cellence of the result, and the accom-panying paralysis of the mental judg-ment prevents an accurate realization of the true state of affairs."

CURED OF THIS HORRIBLE DISEASE

Edmonton Girl saved By "Fruit-a-tives"

EDMONTON, ALTA., Nov. 20th 1917.
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marvellous.

The first box gave me great relief, and after I used a few boxes, I found

and after I used a few boxes, I found that I was entirely well.

"Fruit-a-tives" is the only medicine that ever did me any good for Chronic Constipation and I want to say to all who suffer as I did-Try "Fruit-a-tives" why suffer any longer when there is a perfect cure in this great fruit medicine "(Miss) E. A. GOODALL.

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cure Constipation.

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Those who earn their living by mus cular exertion are particularly prone to this form of alcoholism, which goes on from day to day soon turns into chronic alceholism. But the men-tal worker falls a victim also to the detal worker falls a victim also to the delusion. "The overworked brain
worker," says Dr. Lambert, "begins to
take alcohol to relieve himself of the
sense of intense weariness which his
tired brain feels. The rapidity with
which moderate doses will give thissense of relief and permit him to go on
and to do more work when he should
rest presently forces him to increase
the doses and creates a habit of overwork and excessive indulgence which
soon brings him into the same chronic
alcoholism. Herein lies the danger to
this class and you can not persuade a
man that his own experience is not re man that his own experience is not re liable, especially when the judgment has begun to deteriorate from steady in-dulgence. These individuals also become dulgence. These individuals also become drunk from convivial drinking, but it is the daily indulgence to spur themselves on which is most responsible for the chronic alcoholism into which they fall and become useless in their occupation.
—Sacred Heart Review.

GERMANY'S LIQUOR PROBLEM

All total abstainers are accustomed to having Germany cited to them as an example of a land where the people had solved the problem of drinking without getting drunk. Not so much now, as formerly, however, is Germany held up as an example of a country without a liquor problem. People who know Germany are not now so confident that Germany has settled the whole question. The fact that there is a well-directed anti-alcohol movement in the Fatherland shows that conditions are not quite so rosy as was ditions are not quite so rosy as was once supposed. Professor Irving Fisher of Yale University writing in the Scientific Temperance Journal of a recent visit to the great international Hygiene Exhibition in Dresden, says:

"I was very much surprised to see that in Germany, an alcoholic-using nation, distinctively a beer-drinking nation, that so much attention was given to the evils of alcohol. I found that at this exhibit there were a number of new and interesting statistics on the subject and facts brought out by physiologists, and a daily demonstration by a skilled expert on alcohol, which was listened to with very great strention, by all the visitors there, including the Germans.

university had less of the fashion of beer drinking than any other, university in

"I found also that the statistics of Germany, taken from the recent scientific movement against alcohol—I want to emphasize that word 'scientific,' because it is not the kind of an alcohol movement that we are accustomed to think of in this country—showed that there has been a striking diminution in the use of alcoholic beverages, including beer, in Germany. Concomitant with this there has been a decline in the death rate."

ABSTINENCE, TO HELP OTHERS "No one is allowed to live for himself. The egotist is unworthy of the spot of earth upon which he stands. We are all bidden to be the keepers of our brother. We all have influence, and we should use it for the weal of others. Who, laving God and loving his neighbor, would not strive to save the victim of alcohol? Who, the Christian or the philanthropist could refrain from holdof alcohol? Who, the Christian or the philanthropist could refrain from holding out the hand to wrest from the flood of sin and misery which alcohol is pouring upon the land some few of the millions who are perishing beneath its noisome waters? There are many methods and plans of rescue: The best, the most potent, is the example of total abstinence. Words are usually echoless sounds; examples are resistless magnets. Let the good men, the men of position, the men of social power, be total abstainers and the weak ones will esteem total abstinence and be drawn to it. The most hurtful saying in a war esteem total abstinence and be drawn to it. The most hurtful saying in a war against intemperance is that the pledge of total abstinence is the proper thing for the men who do not control their appetites. These words said, the pledge is made a badge of weakness, and no one puts it on his breast.

How oft has the flush of indignation mantled my check as I heard men who

How oft has the flush of indignation mantled my cheek as I heard men, who made profession of loving virtue and of leading their fellows to virtue, dishonour and degrade by language of this kind the practise of total abstinence, which is for so many the sole plank of salvation! Oh, for the charity of St. Paul, who exclaimed that he should eat no meat and drink no wine when there Paul, who exclaimed that he should eat no meat and drink no wine when there is danger of scandalizing a brother! Oh, for the charity of Manning, who declared that he needed the pledge, because his poor friend, the London dock laborer, needed it. And Manning was loyal to the last to charity and total abstinence. On his bed of death a potion was tendered to him by his physician; it was free from alcohol; the physician knew that no pardon would be given if a single drop of alcohol was put into that potion; but as it was, it gave a slight exhilaration and the great Cardinal was troubled, and he would no more allow to his lips the cup from more allow to his lips the cup from which he feared the shadow of harm to his pledge of total abstinence. Oh, for a few such leaders of men as great Car-dinal Manning!" — Archbishop Ire-

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THE INDULGENCE OF THE **PORTIUNCULA**

The 2nd of August annually reminds the faithful and zealous soul of the great St. Francis, who was not only similar to Our Lord and Redeemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep com-passion for the poor sinners. Our passion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners, and He wept over the impenitent sinners of Jerusalem. St. Francis endeavored to bring his fellow men to repentar ing to their hearts, and he prayed to God for their conversion—yes, even wept often and protractedly when he considered how so many were heedlessly continuing in sin and thus hastening to "I also found that the Ksiser was encouraging this anti-alcohol movement in Germany, that he had spoken against alcohol, had given it up absolutely in his own household and had selected the university to which to send his sons, on the basis largely of the fact that that



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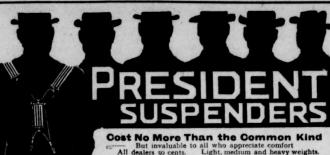
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was much pleased, hearing the suppliant prayers of his ardent intercession. At one time, when St. Francis was again one time, when St. Francis was again fervently praying for the conversion of sinners, an augel urged him to go quickly into his beloved chapel, called Portiunculs. He hastened there and saw the most wonderful spectacle. Our dear Lord appeared over the tabernacle, His face beaming with infinite kindness and His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecatasy. But Jesus bade him rise and sak a favor for his poor sinners. And St. Francis said: "Merciful Lord, grant to all the sinners coming into this chapel and praying with a contrite heart a full forgiveness of all their sins and the punishment thereof." When Jesus seemed to hesitate, saying: "This is something very great, what thou askest," St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence of Porti-uncles.

uncla.

For two hundred years this Indulgence was confined to that little chapel
of the Portiuncula, which was each 2nd

of the Portuncula, which was each 2nd of August the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world. Succeeding Popes have still further extended it to churches where members of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, either on that day, Aug. 2nd, or on the day before, is required for all the churches outside of Assisi, however.

Confession and Communion and a visit to the church so privileged are all that

to the church so privileged are all that is necessary to the gaining of the Indul-gence of the Portiuncula.

gence of the Portiuncula.

One may not gain it oftener than once for himself, but he can gain it as many as a hundred times for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys, and Glorias in union with the Soverign Pontiff's pray. union with the Soverign Pontiff's pray-ers are recommended, but any form of prayer may be followed.

WHITLING DOWN THE BIBLE

The principle of the referendum and the recall is being applied now to the Bible and the Christian doctrine. A plebiscite has been taken on the ques-tion of a positive hell for sinners, and the verdict of the large body of students and ministers on the question is in the negative. We do not wonder at it. The process of reasoning adopted follows a strictly logical course. De-stroy the teaching of the Church in regard to the Divinity of Christ and the regard to the Divinity of Christant the meaning of the Atonement-His Pas-sion and agonizing death on the Cross— destroy the belief in His Resurrection and what remains of the whole Chris-tian system? The comfortable theory of Luther that the more the sinner sinned the more acceptable was he to the Saviour destroyed the logic of hell and everlasting punishment at a blow. A vote of five thousand ministers and educators has been taken on the subject and the result is practically the decision that "nell will have to go." When our Divine Lord said to the

When our Divine Lord said to the woman taken in her sin. "Go, and sin no more," what did He mean? Was it that there was no punishment for sin, and that she was safe in sinning again? On the contrary, it was a warning and a menace never in life to be forgotten. No human lips, up to this time, had dared to issue such a command or utter and he warning. There was the nicture. dared to issue such a command or utter such a warning. There was the picture of hell fire behind that decision. In many antences spoken by Our Divine Saviour there was the same fearful intimation that the punishments of disbelief and disobedience are not empty imaginings but awful realities.

A couple of weeks ago, in looking over a re-issue of Cardinal Newman's lyrical works we came across a poem

over a recise of came across a poem of his on this very subject. We did not when reading the poem, anticipate that we were so near the outburst of a new revolt against the doctrines of the penal character of sin as we now face. Inasmuch as the revolt has now been formally proclaimed, we deem it seasonable to reproduce what the great Cardinal wrote on this essential law of Christianity:

THE WRATH TO COME

When first God stirr'd me, and the Church's word
Came as a theme of reverent search and

fear,
It little cost to own the lustre clear
Of truths she taught, of rite and rule she stored:

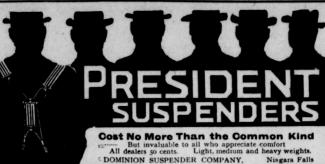
For conscience craved, and reason did Yet one there was that wore a mien

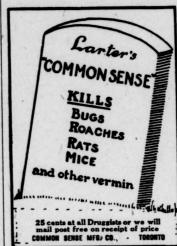
austere, And I did doubt, and startled ask'd to hear Whose mouth had force to edge so sharp s

sword;
My mother ope'd her trust, the Holy
Book,
Aud heal'd my pang. She pointed, and
I found

Christ on Himself, considerate Master took
The utterance of that doctrine's fearful The Fount of Love His servants sends

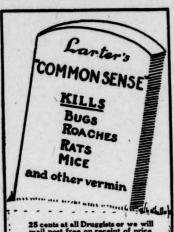
to tell Love's deeds; Himself reveals the sinners' hell.
--Off Sardinis, June 21, 1833

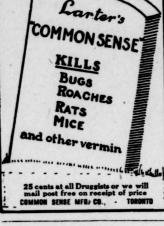






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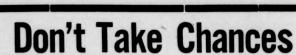
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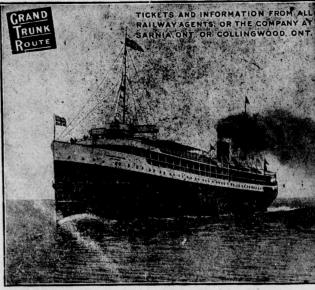
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